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Your Flesh and Blood

A Lecture on the Rights of Children

By Shaikh Muhammad bin 'Umar bin Saalim Baazmool

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About the Book: This book is a complete translation of the concise booklet ***"Fildhaat-ul-Akbaad Huqooq-ul-Awlaad"*** (Your Flesh and Blood: A Lecture on the Rights of Children). The source used for the translation was the 2006 Daar-ul-Istiqaamah Edition. The origin of this publication in the Arabic language was a lecture the Shaikh gave which was then transcribed and published in book format. All quotes and narrations are referenced in the original publication.

Although small in size, this booklet presents the readers with a valuable discussion on some of the rights and privileges of children, which parents are obligated to fulfill. Indeed, it is not only the children who will be asked concerning their behavior towards their parents on the Day of Judgement but also the parents will be asked concerning their children and how they raised them. Therefore, we must know the rights of our children and strive to fulfill our duties towards them so that they in turn may serve as righteous deeds for us and benefit us after we die.

Shaikh Muhammad Baazmool is one of the well known people of knowledge in Saudi Arabia. Currently, he serves as a member of the teachers' committee in the College of Da'wah and Usool-ud-Deen at Umm-ul-Qurraa University, Makkah, Saudi Arabia. He has authored numerous books and given many lectures, some of which have been transcribed, as is the case with this booklet.

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INTRODUCTION

Verily, all praise is for Allaah. We praise Him, we seek His assistance, and we ask for His forgiveness. And we seek refuge in Allaah from the evils of our souls and the evils of our actions. Whosoever Allaah guides, there is no one that can lead him astray and whosoever is led astray, there is no one that can guide him. I bear witness that there is no deity that has the right to be worshipped except Allaah, alone and with no partner. And I bear witness that Muhammad ﷺ is His slave and messenger.

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ

"O you who believe, fear Allaah as He ought to be feared and do not die except while you are Muslims." [Surah Aali 'Imraan: 102]

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالاً كَثِيراً وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord who created you from a single person (Aadam), and from him, He created his wife, and thereafter spread out from them many men and women. Fear Allaah through whom you demand your mutual rights and (do not cut off the relations of) the wombs. Surely, Allaah is ever an All-Watcher over you." [Surah An-Nisaa: 1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

"O you who believe, fear Allaah and be truthful and precise in your speech. He will rectify your deeds for you and forgive you of your sins. And whosoever obeys Allaah and His Messenger has indeed achieved a great success." [Surah Al-Ahzaab: 70-71]

As for what follows then indeed the most truthful of speech is the Book of Allaah, and the best of guidance is the guidance of Muhammad ﷺ. The worst of all matters are those that are newly invented, for indeed, every newly invented matter is an innovation, and every innovation is a misguidance and every misguidance is in the Hellfire.

To proceed: This is a lecture entitled **"Your Flesh and Blood"** which I am giving in order to clarify what has been reported in the pure Legislation concerning caring for and raising children as well as the rights they possess, which must be observed. I would like to extend my thanks to the noble brothers who deserve credit for their hard work in putting together and organizing this lecture. So may Allaah reward them with goodness.

I have based this talk around the following components, which are:

1. Children are a gift from Allaah and they are the adornment of the worldly life.

2. The prophets and virtuous people would ask Allaah to grant them righteous offspring.

3. Why are we talking about our flesh and blood?

4. When are we required to fulfill the rights of our flesh and blood?

5. How do we fulfill the rights of our flesh and blood?

6. The conclusion.

I ask Allaah to accept this deed of mine sincerely for His sake and to make us and you fro among those who guide others and are themselves guided. May Allaah send His praises and peace upon Muhammad, his family, and all of his Companions.

What follows is an explanation of these components:

1. Children are a Gift from Allaah and they are the Adornment of the Worldly Life

Allaah says:

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاء

"O mankind, fear your Lord who created you from a single soul (Aadam), and from that, He created his wife, and from them, He created many men and women." [Surah An-Nisaa: 1]

And He says:

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم
مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ

"And Allaah has made for you wives from amongst your own kind, and has made for you from your wives, sons and grandsons. He has bestowed on you good provision." [Surah An-Nahl: 72]

He, may He be Blessed and Exalted, says:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاء يَهَبُ لِمَنْ يَشَاء إِنَاثًا وَيَهَبُ لِمَن
يَشَاء الذُّكُورَ. أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاء عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

"To Allaah belongs the dominion of the heavens and the earth. He creates what He wills. He bestows female offspring upon whom He wills and bestows male offspring upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and Able to do all things." [Surah Ash-Shooraa: 49-50]

Children are also the adornment of the worldly life. Allaah says:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

"Wealth and children are the adornment of the life of this world. But the good righteous deeds that last are better with your Lord for rewards and better in respect of hope." [Surah Al-Kahf: 46]

2. The Prophets and Virtuous People would Ask Allaah to Grant them Righteous Offspring

Allaah, may He be Blessed and Exalted, says:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاء

"This is the time when Zakariya invoked his Lord, saying: 'O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocations.'" [Surah Aali 'Imraan: 38]

And He says quoting Zakariya:

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي
مِن لَّدُنكَ وَلِيًّا . يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا

"And verily, I fear my relatives after me, since my wife is barren. So give me from Yourself a *walee* (righteous worshipper) who will inherit me and inherit the posterity of Ya'qoob. And make him, my Lord, one with whom You are well-pleased." [Surah Maryam: 5-6]

Ash-Shanqeetee said in *Adwaa-ul-Bayaan*: "Allaah's statement in this noble verse: **'So give me from Yourself a *walee*'** – what is meant by the word *walee* here is a son specifically and not any other type of *walee* (righteous person). This is based on proof found in Allaah's saying while relating the same story: **'This is the time when Zakariya invoked his Lord, saying: 'O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.''** [Surah Aali 'Imraan: 38]

Allaah also indicates that what is meant (by the word *walee*, i.e. righteous person) here is a child by His saying:

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ

"And remember Zakariya when he cried to his Lord: 'O my Lord, leave me not single! You are the best of the inheritors.''' [Surah Al-Anbiyaa: 89]

'Leave me not single' means: 'Alone and without a child.'" [End of Ash-Shanqeetee's words] [1]

[1] *Adwaa-ul-Bayaan* (3/365)

It is for this reason that from amongst the supplications of the believers – **"those from whom We shall accept the best of their deeds and overlook their evil deeds, they shall be among the dwellers of Paradise – a promise of truth, which they have been promised"**[2] – is that which Allaah has mentioned:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا
حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

"My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly I am one of the Muslims." [Surah Al-Ahqaaf: 15]

[2] Surah Al-Ahqaaf: 15

3. Why are we Talking about Our Flesh and Blood?

We are discussing them due to the following reasons:

1. Out of compliance with Allaah's order as is found in His saying:

يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ

"Allaah commands you as regards to your children." [Surah An-Nisaa: 11]

And His saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, save yourselves and your families from a Fire whose fuel is men and stones over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded." [Surah At-Tahreem: 6]

It is reported in *ad-Durr-ul-Manthoor* (8/225) and reported by 'Abdur-Razzaaq, Al-Firyaabee, Sa'eed bin Mansoor, 'Abd bin Humaid, Ibn Jareer, Ibn Al-Mundhir, Al-Haakim who authenticated it, and Al-Bayhaqee in *al-Madkhal* that 'Alee bin Abee Taalib ﵁ said concerning Allaah's statement: "**Save yourselves and your families from a Fire**": "Teach yourselves and your families the good and educate them."

Ibn Jareer and Ibn Al-Mundhir reported that Ibn 'Abbaas said about the ayah: "(It means): Act in accordance to the obedience of Allaah and avoid those things that constitute disobedience to Him. And enjoin your family with Allaah's Remembrance – He will save you from the Hellfire."

'Abd bin Humaid reported that Ibn 'Abbaas said regarding Allaah's statement: "**Save yourselves and your families from a Fire**": "Educate your family."

Ash-Shanqeetee said in *Adwaa-ul-Bayaan* (1/466): "It is incumbent upon a person to order his family – such as his wife, children and so on – towards good and to forbid them from evil. This is based on Allaah's statement: **'O you who believe, save yourselves and your families from a Fire'** and the Prophet's ﷺ statement: **'All of you are guardians and each one of you is responsible for those under his care'**"

2. Because children are part of a man's earnings and deeds. And the connection between him and his child becomes broken if the child does something that is

dishonorable. So at this point the description found in the noble Qur'aan can be truthfully applied to him:

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

"He said: 'O Nooh! Surely, he is not of your family. Verily, it is an act that is dishonorable." [Surah Hood: 46]

3. Because it is hoped that a child will supplicate for his parents. Abu Hurairah ﷺ reported that Allaah's Messenger ﷺ said: **"When a person dies, his good deeds come to an end except for three: A recurring charity, knowledge that is benefited from or a righteous child that supplicates for him."** [3]

4. In order to take charge of our responsibility. Ibn 'Umar ﷺ reported that Allaah's Messenger ﷺ said: **"Each of you is a guardian and responsible for those under his care. The leader (Imaam) is a guardian of his subjects and responsible for them. A man is a guardian of his family and responsible for them. A woman is a guardian of her husband's home and responsible for it. A servant is a guardian of the wealth of his master and responsible for it."** – And I think that he said: - **"A man is a guardian of his father's wealth and responsible for it. So each of you is a guardian and responsible for those under your care."** [4]

'Awn bin Abee Juhaifah narrated that his father said: "The Prophet ﷺ made a bond of brotherhood between Salmaan and Abud-Dardaa, so Salmaan went to visit Abud-Dardaa one day and found Umm ad-Dardaa in shabby clothes and asked her why she was in that state. She replied: 'Your brother Abud-Dardaa has no concern for this worldly life!!' In the meantime, Abud-Dardaa came home and prepared a meal for him. So he (i.e. Salmaan) said: "Eat (with me)" but Abud-Dardaa said: "I'm fasting." So Salmaan said: "I won't eat unless you eat!!" So he ate with him. When night came (and a part of the night had passed), Abud-Dardaa ﷺ got up to offer the Night Prayer, but Salmaan told him to sleep so Abud-Dardaa slept. After some time, he got up again but Salmaan told him to sleep. When it was the last hours of the night, Salmaan told him: 'Get up now' and both of them performed the Night Prayer. Then Salmaan told him: 'Your Lord has a right over you. Your own self has a right over you. And your family has a right over you. So give everything that has a right over you its due right.'

Later, Abud-Dardaa went to the Prophet ﷺ and mentioned to him what happened, so the Prophet ﷺ replied: **'Salmaan spoke truthfully.'**" [5]

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[3] Reported by Muslim in his *Saheeh*: Book of Testaments (no. 1631)
[4] Reported by Al-Bukhaaree in his *Saheeh*: Book of Jumu'ah Prayer (no. 893) and Muslim in his *Saheeh*: Book of Leadership (no. 1829)
[5] Reported by Al-Bukhaaree in his *Saheeh*: Book of Fasting (no. 1968)

5. It is supporting and building the future. Allaah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً

"And remember when He said to the angels: 'Verily I will place on earth (mankind) as successive generations." [Surah Al-Baqarah: 30]

And He says:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ
عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

"O Dawood! Verily, We have placed you as a successor on earth, so judge you between men in truth and follow not your desire for it will mislead you from the path of Allaah. Verily, those who wander astray from the path of Allaah will have a severe torment because they forget the Day of Reckoning." [Surah Saad: 26]

And He says:

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُواْ الْكِتَابَ يَأْخُذُونَ عَرَضَ هَـذَا الأدْنَى وَيَقُولُونَ
سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مُّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَن لاَّ
يِقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقَّ وَدَرَسُواْ مَا فِيهِ وَالدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ

"Then there succeeded a generation after them that inherited the Book. But they chose for themselves the goods of this lowly life, saying: 'Our sins will be forgiven.' And if the offer of the likes of it (i.e. lowly life of sin) were presented to them (again), they would seize it. Was not the covenant of the Book taken from them that they would not say anything about Allaah but the truth? And they (even) studied what was in it. And the abode of the Hereafter is better for those who fear Him. Do you not then understand?" [Surah Al-A'raaf: 169]

And He says:

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا

"Then there succeeded a generation after them that neglected the prayer and followed (their) desires. So they will be thrown in Hell." [Surah Maryam: 59]

Abu Sa'eed Al-Khudree ﷺ reported that the Prophet ﷺ said: **"Verily this worldly life is sweet and green and indeed Allaah appoints you as successors in it so that He may see how you will act…"** – in one narration, it states – **"…in order to see how you act. So be**

wary of the worldly life and be wary of women, for indeed the first trial of the Tribe of Israa'eel was with regard to women." [6]

6. It is a cause for comfort, a happy life, and good living. So whoever fears Allaah and is dutiful to Him, he will create for himself a joyful life and good living. And whoever doesn't fear Allaah and doesn't comply with His commands, he will live a hard life.

Allaah says:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ
حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ

"Whoever does righteous deeds – whether male or female – while he (or she) is a true believer, verily, to him We will give a good life and We shall pay them a reward in proportion to the best of what they used to do." [Surah An-Nahl: 97]

And He says:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

"But whosoever turns away from My Reminder, verily, for him is a life of hardship and We shall raise him up blind on the Day of Resurrection." [Surah TaHa: 124]

7. And so that we don't place ourselves into sin, Khaithamah narrated: "We were sitting with 'Abdullaah bin 'Amr when one of his servants came in. So he (Ibn 'Amr) said: 'Have you given the servants their provision?' He said: 'No.' So he said: 'Go and give them (their sustenance) for Allaah's Messenger ﷺ said: **'It is sufficient sin for a man that he withholds subsistence from those whom he governs over.'**" [7]

In the wording reported by Abu Dawood with a chain of narration that has no problem with it, the Prophet ﷺ said: "**It is sufficient sin for a man that he neglects those whom he supports."** [8]

[6] Reported by Muslim in his *Saheeh*: Book of Remembrance, Supplication, Repentance and Seeking Forgiveness (no. 2742)
[7] Reported by Muslim in his *Saheeh*: Book of Zakaat (no. 996)
[8] Reported by Abu Dawood in his *Sunan*: Book of *Zakaat* (no. 1692)

4. When are we Required to Fulfill the Rights of Our Flesh and Blood?

Allaah has given importance to the caring and maintaining of our flesh and blood since their inception – from the time that a Muslim thinks about getting married. The Messenger ﷺ ordered every youth to strive towards marriage on the condition that he can accommodate a wife, i.e. he has the ability to fulfill the responsibilities of marriage and the obligations of marital life.

'Alqamah reported: "Once while walking with 'Abdullaah ؓ he said: 'We were in the company of the Prophet ﷺ one time when he said: **'Whoever amongst you is able to accommodate (a wife), should get married, because it is the best means for lowering one's gaze and protecting one's private parts. And whoever is not able to, should observe fasting, for indeed it will restrain his sexual vigor.'**"

Thereafter, he ﷺ ordered us to choose a righteous wife. This is since the Messenger ﷺ informed us of the effect that a person's immediate family has over him in the narration reported by Abu Salamah bin 'Abdir-Rahmaan who related from Abu Hurairah ؓ that the Messenger of Allaah ﷺ said: **"There is no child except that he is born upon true faith (Fitrah), but it is his parents that make him a Jew or a Christian or a Zoroastrian. Just as an animal gives birth to a baby animal that is whole, do you find it mutilated?"** Then Abu Hurairah ؓ recited:

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

"…the Fitrah of Allaah which He created mankind upon." [Surah Ar-Room: 30]

Abu Hurairah reported that the Prophet ﷺ said: **"A woman is married for four (reasons): Her wealth, her lineage, her beauty and her religion. So choose the woman with (good) religious qualities, may your hands be covered in dust."**

Afterward, he ﷺ commanded us to observe the reported words of remembrance at the time of intercourse. Ibn 'Abbaas ؓ narrated that the Prophet ﷺ said: **"If one of you were to say at the time of having intercourse with his wife: 'In the Name of Allaah, O Allaah, protect us from the Devil and protect what you bestow upon us (of offspring) from the Devil', and then it is ordained that you should have a child (on that occasion), he (i.e. Satan) will not bring harm to him."** [Agreed Upon]

And in the wording of Muslim, it states: **"If one of them were to say at the time of having intercourse with his wife: 'In the Name of Allaah, O Allaah, protect us from the Devil and protect what you bestow upon us (of offspring) from the Devil', and then He ordains that the couple should have a child in that encounter, no Devil will be able to bring harm to him ever."** [Agreed Upon]

Then he ﷺ commanded us to safeguard the fetus and forbade us from aborting it. 'Aa'ishah narrated from Judaamah bint Wahb, the sister of 'Ukkaashah that she said: "I was present in the company of Allaah's Messenger ﷺ along with some people when he ﷺ said: **'I intended to prohibit *al-gheelah*,**[9] **but I examined the Romans and the Persians and found that they feed their children breast milk (from pregnant women) and that it doesn't harm their children at all.'** Then they asked him about *al-'azl*,[10] so Allaah's Messenger ﷺ said: **'That is the invisible form of burying newborns alive.'** Then he ﷺ recited: **'And when the newborn female that was buried alive is asked…'**"

So if the Prophet ﷺ hated *al-'azl* and called it the invisible form of burying newborns alive, then abortion takes all the more precedence.

[9] **Translator's Note:** *Gheelah* is when a man has intercourse with his wife while she is in a state of breastfeeding. It is also said tat it means milk from a woman who is pregnant and breastfeeding.
[10] **Translator's Note:** *Al-'Azl* is the act of a man pulling out during intercourse so as to not get his wife pregnant. It can be translated as coitus interuptus.

5. How do we Fulfill the Rights of Our Flesh and Blood?

I will mention here some examples of this:

1. Choosing a good name for him:

The proof for this is the fact that it is authentically reported on the Messenger of Allaah ﷺ that he would change vile names and that he would encourage (his followers) to choose good names (for themselves and their children).

Ibn 'Umar ؓ reported that the Messenger of Allaah ﷺ said: **"Indeed the most beloved of your names to Allaah are: 'Abdullaah and 'Abdur-Rahmaan."** [11]

'Aqeel bin Shabeeb reported from Abu Wahab Al-Jushamee – one of the Companions – that the Messenger of Allaah ﷺ said: **"Name yourselves with the names of the prophets. The most beloved of names to Allaah are: 'Abdullaah and 'Abdur-Rahmaan and the most truthful of them are: Al-Haarith and Hammaam. And the vilest of them are Harb and Murrah."** [12]

2. Holding an 'Aqeeqah for him:

On the authority of Muhammad bin Sireen: Salmaan bin 'Aamir Ad-Dabbee narrated to us, saying: I heard the Messenger of Allaah ﷺ say: **"The 'Aqeeqah is to be offered for the (newborn) boy. So spill blood on his behalf (i.e. offer a sacrifice) and remove the harm from him."** [13]

3. Breastfeeding him:

This is one of the initial rights that a child gets after birth. The noble Qur'aan has affirmed it and defined the maximum time-frame for it, saying:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ

"The mothers shall give suck to their children for two whole years (that is) for those (parents) who desire to complete the term of suckling." [Surah Al-Baqarah: 233]

[11] Reported by Muslim in his *Saheeh*: Book of Manners (no. 2132)

[12] Reported by Ahmad in *al-Musnad* (31/377, no. 19032), Abu Dawood in his *Sunan*: Book of Manners (no. 4950) and An-Nasaa'ee in his *Sunan*: Book of Horses (no. 3565). The chain of this narration revolves around 'Aqeel bin Shabeeb who is unknown. No one reported on his authority except for one narrator. Ibn Hibbaan mentioned him amongst the reliable narrators. However, those who have checked the *Musnad* have declared its chain of narration weak because of this.

[13] Reported by Al-Bukhaaree in his *Saheeh*: Book of 'Aqeeqah (no. 5471)

4. Paying his expenses:

Allaah says:

وَعلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لاَ تُكَلَّفُ نَفْسٌ إِلاَّ وُسْعَهَا

"But the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear." [Surah Al-Baqarah: 233]

And He says:

وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

"And kill not your children because of poverty. We provide sustenance for you and for them." [Surah Al-An'aam: 151]

And He says:

وَلاَ تَقْتُلُواْ أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُم إنَّ قَتْلَهُمْ كَانَ خِطْءًا كَبِيرًا

"And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin." [Surah Al-Israa: 31]

So if it were not for the fact that spending on them was an obligation, they would not have any fear of poverty. However, Allaah affirmed that and shows them that He is the One who provides for them and their offspring.

Az-Zuhree said: Abu Idrees 'Aa'idhullaah bin 'Abdillaah informed me that 'Ubaadah bin As-Saamit ﷺ – who was present at the Battle of Badr and who was one of the chiefs on the night of 'Aqabah – reported that the Messenger of Allaah ﷺ said while a group of his Companions were around him: **"Give me the pledge that you will not worship anything along with Allaah, that you will not steal, that you will not commit illegal intercourse, that you will not kill your children, that you will not bring forth a slander which you fabricate between your hands and legs (i.e. by making illegal children belong to their husbands), and that you are not disobedient with respect to (implanting) good. Whoever amongst you fulfills his pledge will be rewarded by Allaah. And whoever indulges in any of these sins and is then punished for it in this worldly life, the punishment will serve as expiation for him. And whoever indulges in any of these sins and then Allaah conceals it for him, the matter is with Allaah – if He wishes, He will**

pardon him and if He wishes, He will punish him." 'Ubaadah bin As-Saamit ﷺ said: "So we gave him the pledge of allegiance upon these conditions." [14]

We also mentioned previously the report in which the Prophet ﷺ said: **"It is sufficient sin for a man that he neglects those whom he supports."** [15]

Hishaam narrated: My father reported to me from 'Aa'ishah that Hind bint 'Utbah said: "O Messenger of Allaah ﷺ, Abu Sufyaan is a very miserly man and he doesn't give me what suffices myself and my child, except for what I take from him without him knowing!" He ﷺ said: **"Take what suffices you and your child in goodness."** [16]

Anas bin Maalik ﷺ reported that the Messenger of Allaah ﷺ said: **"Whoever supports two girls until they reach the age of puberty will come on the Day of Judgement – him and I (like this)."** And he ﷺ interlaced his fingers. [17]

5. Being fair when giving out gifts:

'Aamir narrated: I heard An-Nu'maan bin Basheer say while he was on the mimbar: "My father once gave me a gift but 'Amra bint Rawaahah (i.e. my mother) said she would not agree to it unless he made Allaah's Messenger ﷺ a witness to it. So my father went to Allaah's Messenger ﷺ and said: 'I have given a gift to my son from 'Amra bint Rawaahah, but she ordered me to make you witness it, O Messenger of Allaah.' He ﷺ asked him: **'Did you give the rest of your children a similar gift?'** He said: 'No.' So Allaah's Messenger ﷺ said: **'Then fear Allaah and be fair towards all of your children.'** So my father went back and took back his gift." [18]

6. Commanding them to pray and being patient with them upon that:

This is based on Allaah's statement:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

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[14] Reported by Al-Bukhaaree in his *Saheeh*: Book of Faith (no. 18) and Muslim in his *Saheeh*: Book of Punishments (no. 1709)

[15] Its references were mentioned previously. Its source is found in *Saheeh Muslim* but the wording here is from Abu Dawood who reported it with a good chain.

[16] Reported by Al-Bukhaaree in his *Saheeh*: Book of Provision (no. 5364) and Muslim in his *Saheeh*: Book of Judgements (no. 1714)

[17] Reported by Muslim in his *Saheeh*: Book of Virtues, Maintaining Family Ties and Good Manners (no. 2631)

[18] Reported by Al-Bukhaaree in his *Saheeh*: Book of Gifts, their Virtue and an Encouragement to Give them (no. 2587) and Muslim in his *Saheeh*: Book of Gifts (no. 1623)

"And enjoin prayer on your family and be patient in offering it. We do not ask you for any provision, (rather) We provide for you, and the good end is for those with Taqwaa." [Surah TaHa: 132]

'Amr bin Shu'aib reported from his father who reported from his grandfather that the Messenger of Allaah ﷺ said: **"Order your children to pray when they are seven years old and beat them to it (if they refuse) when they are ten. And separate them in their beds."**[19]

7. Beware of supplicating against them:

'Ubaadah bin As-Saamit ﷺ reported from Jaabir bin 'Abdillaah ﷺ that the Messenger of Allaah ﷺ said: **"Do not supplicate against your own selves. Do not supplicate against your children. And do not supplicate against your wealth. Do not correspond with Allaah on an hour in which He is asked something and thus grants it."** [20]

8. The Order to Restrain Children during the Hours in which the Jinn spread out:

Jaabir ﷺ reported that the Prophet ﷺ said: **"When night falls, restrain your children, for indeed the devils spread out at that time. So when an hour has passed from the evening, you may then release them. And close your door and mention Allaah's Name. Turn off your light and mention Allaah's Name. Cover your containers and mention Allaah's Name – even if you put something across it."** [21]

9. Inciting them to keep good company and warning them about bad companions:

Abu Moosaa ﷺ reported that the Messenger of Allaah ﷺ said: **"The example of a righteous companion and an evil companion is like that of a seller of musk and a blacksmith. From the first, you would either buy musk or enjoy its good smell while a blacksmith would either burn your home or your clothes or you would experience a foul smell from him."** [22]

10. Being merciful and compassionate towards them:

'Urwah bin Az-Zubair reported from 'Aa'ishah, the wife of the Prophet ﷺ, who narrated to him, saying: "A woman with two children came to me to beg but nothing could be found in my possession except one date, so I gave it to her. The woman took it and

[19] Reported by Ahmad in *al-Musnad* (2/180) and Abu Dawood in his *Sunan*: Book of Prayer (no. 495)
[20] Reported by Muslim in his *Saheeh*: Book of Abstinence and Heart-Softening Narrations (no. 3014)
[21] Reported by Al-Bukhaaree in his *Saheeh*: Book of the Beginning of Creation (no. 3280) and Muslim in his *Saheeh*: Book of Drinks (no. 2012)
[22] Reported by Al-Bukhaaree in his *Saheeh*: Book of Business Transactions (no. 2101) and Muslim in his *Saheeh*: Book of Virtues, Maintaining Family Ties and Good Manners (no. 2628)

divided it between her two daughters. She then got up and left. When the Prophet ﷺ came in, I told him what had happened. So he said: **'Whoever is put in charge of some affair of these girls and is good to them, they will act as a shield for him from the Fire.'**" [23]

Az-Zuhree reported: Abu Salamah bin 'Abdir-Rahmaan narrated to us that Abu Hurairah ؓ said: "The Messenger of Allaah ﷺ once kissed Al-Hasan bin 'Alee while Al-Aqra' bin Haabis At-Tameemee was sitting next to him, so Al-Aqra' said: 'I have ten children and I have not kissed any of them.' The Messenger of Allaah ﷺ cast a look on him and said: **'Whoever is not merciful (to others) will not be treated mercifully.'**" [24]

'Aa'ishah, may Allaah be pleased with her, reported that once a Bedouin man came to the Prophet ﷺ and said: "You people kiss children but we don't kiss them." So the Prophet ﷺ said: **"I cannot put mercy in your heart after Allaah has taken it away from it."** [25]

Abu Sulaymaan Maalik bin Al-Huwairith reported: "We came to the Prophet ﷺ when we were young men around the same age and stayed with him for twenty nights. He ﷺ then thought that we missed our families so he asked us whom we left behind to look after them, and we told him. He was compassionate and merciful and said to us: **'Go back to your families and teach them and command them (with good). And pray as you have seen me praying. And when the time for prayer comes in, one of you should make the Adhaan for all of you, and the eldest amongst you should lead the prayer.'**" [26]

11. Serving as good role-models for them:

A child's guardians should behave in accordance with their responsibility due to the generality of the afore-mentioned hadeeth: **'Each of you is a guardian and each of you is responsible over those under your care.'**"

12. Teaching them the aspects of the Religion that they are required to learn:

Anas bin Maalik ؓ reported that the Messenger of Allaah ﷺ said: **"Seeking knowledge is obligatory upon every Muslim."** [27]

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[23] Reported by Al-Bukhaaree in his *Saheeh*: Book of Manners (no. 5994) and Muslim in his *Saheeh*: Book of Virtues, Maintaining Family Ties and Good Manners (no. 2639)
[24] Reported by Al-Bukhaaree in his *Saheeh*: Book of Manners (no. 5997) and Muslim in his *Saheeh*: Book of Virtues (no. 2318)
[25] Reported by Al-Bukhaaree in his *Saheeh*: Book of Manners (no. 5998) and Muslim in his *Saheeh*: Book of Virtues (no. 2317)
[26] Reported by Al-Bukhaaree in his *Saheeh*: Book of Manners (no. 6008)
[27] Reported by Ibn Maajah in the introduction to his *Sunan*: Book of the Virtue of Scholars (no. 224)

This goes along with a warning against children traveling abroad even for educational purposes until they first fortify themselves with religious knowledge and a righteous wife.

Before concluding: Know that children are a source of trials (*fitnah*). Allaah says:

وَاعْلَمُواْ أَنَّمَا أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ وَأَنَّ اللّهَ عِندَهُ أَجْرٌ عَظِيمٌ

"And know that your possessions and your children are but a trial and that surely, with Allaah is a mighty reward." [Surah Al-Anfaal: 28]

It is stated in *Adwaa-ul-Bayaan*: "Allaah ordered the people in this noble ayah to be aware that their properties and children are a trial for them by which they will be tested. Will your wealth and your children be a cause for you to fall into that which Allaah is displeased with?! Elsewhere (in the Qur'aan), He adds to this saying that wives are also a trial just like wealth and children, thus ordering the individual to beware of them putting him into that which Allaah is not pleased with.

Then He orders the individual – if he should see something he dislikes from these enemies who are the closest and most special of people to him, i.e. his children and wives – to forgive them, pardon them and not hold them accountable. So he should beware of them firstly and then pardon them if some thing should occur from them. This is found in His statement in Surah At-Taghaabun:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ وَإِن تَعْفُوا وَتَصْفَحُوا
وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ . إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ

'O you who believe, verily among your wives and your children are enemies for you, so beware of them. But if you pardon (them) and overlook and forgive (their faults), then verily, Allaah is All-Forgiving, Most-Merciful. Your wealth and your children are only a trial, whereas Allaah – with Him is a great reward.' [Surah At-Taghaabun: 14-15]

He then asserts somewhere else (in the Qur'aan) that it is forbidden for the believers to let their wealth and children divert them from His Remembrance, stating that whoever let's this happen is a loser who has been duped out of his shares. The ayah being referred to is Allaah's saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ

'O you who believe, let not your properties or your children divert you from the Remembrance of Allaah. And whosoever does that, they are the losers.' [Surah Al-Munaafiqoon: 9]

The word **'fitnah'**, as mentioned in these verses, means a trial and a test. This is one of the many meanings this word possesses in the Qur'aan." [28]

Neither the wife nor the children of an individual will pick up the burden of his shortcomings and deficiencies on his behalf. Allaah says:

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"Neither your relatives nor your children will be of avail to you on the Day of Resurrection. He will judge between you. And Allaah is All-Seer of what you do." [Surah Al-Mumtahanah: 3]

So children are a source of *fitnah* – they are a trial and a test. Allaah will test us by them. So we should fear Allaah with regard to them and give them the proper rights that they deserve. Or should we forfeit these rights, when Allaah will ask us about them?!

Al-Hasan ﷺ reported: 'Ubaidullaah bin Ziyad went to visit Ma'qil bin Yassaar while he was suffering from the illness that he eventually died from. So Ma'qil said: "I will indeed narrate a hadeeth to you that I heard from Allaah's Messenger ﷺ. I heard the Prophet ﷺ say: **'There is no servant whom Allaah has granted responsibility over a group of people, then fails to look after them in an honest manner, except that he will not experience the fragrance of Paradise.'**"

And in another narration of this hadeeth: **"There is no servant whom Allaah has granted responsibility over a group of people, then dies on the day that he dies whilst in a state of deceiving his people, except that Allaah makes Paradise forbidden for him."** [29]

Children are a source for causing one to divert away from the Remembrance of Allaah. At times, they may even lead you to disobey Him. In these cases, they are an enemy that you should beware of!

The Messenger of Allaah ﷺ has instructed us how to expiate this *fitnah*. Hudhaifah ﷺ reported: "We were sitting one day with 'Umar ﷺ when he asked us: 'Which one of you memorized the words of Allaah's Messenger ﷺ concerning trials?' I replied: 'I did, just as he ﷺ said it.' He said: 'You are quick to respond!!' I said: '**A man's trials with regard to his family, his wealth, his children and his neighbor are expiated by prayer, fasting, charity, and commanding (good) and forbidding (evil).**'" [30]

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[28] *Adwaa-ul-Bayaan* (2/51-52) of Imaam Muhammad Al-Ameen Ash-Shanqeetee

[29] Reported by Al-Bukhaaree in his *Saheeh*: Book of Rulings (no. 7150) and Muslim in his *Saheeh*: Book of Faith (no. 142)

[30] Reported by Al-Bukhaaree and Muslim

6. Conclusion

A Muslim may work and comply with all of the things (we just mentioned) and ask Allaah for success and assistance. However, what occurs may be something other than what you intended. So you must know that this is part of Allaah's Divine Decree which He has allowed to occur. Just look at the son of the messenger of Allaah, Nooh, and at how he wasn't righteous. And look at the wife of Loot who also wasn't righteous, as well as the wife of Nooh, even though they were married to prophets of Allaah.

Allaah says:

وَنَادَى نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابُنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ . قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلاَ تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ . قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ

"And Nooh called upon his Lord and said: 'O my Lord, verily my son is of my family! And certainly Your promise is true, and You are the most just of judges. He said: 'O Nooh! Surely, he is not of your family. Verily, it is an act that is dishonorable. So do not ask Me about that of which you have no knowledge. I admonish you lest you should be one of the ignorant.' Nooh said: 'O my Lord! I seek refuge in you from asking You about that which I have no knowledge of. And unless You forgive me and have mercy on me, I would indeed be one of the losers.'" [Surah Hood: 45-47]

So a Muslim must work and abide by the lawful means. And everyone will be facilitated towards the purpose for which he was created.

O Allaah, make us of those who guide others and of those who are guided, not of those who are astray or leading others astray. O Allaah, send Your peace and praises upon Muhammad, his family and Companions.

[End of the Lecture]